

H. Graydon

# THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (P.A.)

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## ADDRESS OF THE EDUCATION SOCIETY OF THE PRESBYTERIAN CHURCH.

[Concluded from our last.]

Some, however, may be at a loss to know in what manner such a society as now solicits your patronage will be likely to increase the number of candidates for the ministry. It cannot, of course, either make young men pious, or impart talents to them. This is readily acknowledged. But still such an association can do much. None who are acquainted with the state of the church, will doubt, that there are, at this moment, in our country, at the plough, and in the shop of the mechanic, many valuable young men of ardent piety, and of good natural talents, who would be glad to serve the church in any way that providence might point out; but who have no means of their own, for obtaining a suitable education for the holy ministry; and who, left to themselves, will never come forward for that purpose. One great business of this society, and its auxiliary branches, (one, at least, of which it is hoped will be formed in every presbytery,) will be to search out such pious and promising youth; to inform them of the provision made for their case; to take them by the hand; to overcome their diffidence; to bring them forward to the view of the churches; and to conduct them through every stage of their education, until they are prepared for the pulpit.

It is not proposed to collect the young men supported by this society in any one place; or to require them to pursue their Academical or Theological course at any one seminary:—but to educate them wherever it may be most convenient to themselves, most economical, and most agreeable to the several auxiliary societies who may select and support them.

It is possible that some may altogether doubt the propriety of educating ministers on charitable funds; under the impression that it is, on the whole, best that all candidates for the ministry should support themselves. And even some of the youth who might be selected as the objects of this bounty, may feel reluctant to accept of charitable aid.

In reply to all objections of this kind, let it be observed, that very few who are able to support themselves, appear to be coming forward to the work of the ministry; that the exertions of this society will, by no means, diminish the number of such; but that if no others are brought forward, large portions of our country must experience a famine of hearing the word of the Lord.

But do not all scruples, on that part either of the church, or of young men, on this subject, arise from the want of correct attention to some radical principles? Is not the church the moral parent of all the youth within her bosom? Has she not a right to the services of the best of them? And may it not be asserted, without fear of

rashness, that in the present state of the church and of the world, whenever young men are found, who unite *fervent piety* with the *natural talents* adopted to the office, it is the duty of such to seek the gospel ministry; and that it is equally the duty of the church to single them out, and if they have not the means of coming forward themselves, to bring them forward, and to endeavour to give them all that preparation, which depends on human means, for the service of the sanctuary? It is as clearly her duty; a duty which she as really owes both to her divine head, and to herself, as the ordinary provision which she makes for the support of the word and ordinances. Or rather it is to be lamented, that she has not been always in the habit of considering this, as an essential part of her ordinary provision for the maintenance of the means of grace.

If any of the children of the Church need assistance in obtaining an education for the sacred office, from what source can they so properly receive it, as from the church, their moral parent? Every consideration of nature, reason, and scripture, point to this parent as the most suitable provider. Assistance from individuals may be given reluctantly, or may be suddenly and capriciously withdrawn:—but the church, as long as she has the feelings of a mother, can never be, either reluctant, or weary in providing for her beloved children. The aid received from individuals, may excite in delicate minds, a painful sense of dependence:—but it would surely be improper for a child to feel pain in receiving from the hand of parental affection. Nay, may we not confidently assert, that when a pious youth is willing to devote his talents for life to the service of the church, it is but an act of mere justice in the church to furnish him with the means of comfortable support while he is preparing to serve her?

Nor is it any solid objection to the system of educating young men for the ministry, on charitable funds, that some of them, after obtaining an education, never enter the ministry; and that some others are by no means distinguished ornaments of the sacred office. It were just as reasonable for parents, according to the flesh, to say, that many youth whose parents do much for them, turn out ill; and that, therefore, they will take no pains, and incur no expense, in educating their beloved offspring. No wise parent thinks or speaks thus. He is willing to do all in his power for promoting the welfare of his children; and to labor and incur expense, whenever there is a rational prospect of a favorable result; and having done so, to leave the event with infinite wisdom. And the Church ought to be willing to take the same course, and run the same risk with respect to her children.

We shall attempt to obviate only one more objection, which may possibly find a place in the minds of some. It is that the Presbyteries

are already doing, and have been doing, for a number of years, all that they can to bring forward and educate young men for the gospel ministry; and, therefore, that such a society as is now proposed is unnecessary. This objection, though specious, has no real solidity. It is notorious to all who attend the General Assembly, and listen to the annual reports of Presbyteries on this subject, that the system now in operation is inefficient and inadequate. A number of the Presbyteries pay little attention to the subject; and none of them are proceeding with that energy in the business, which is considered as desirable, and which the wants of the church require. Besides, some of the Presbyteries have considerable funds, and the means of raising more; but have few or no young men to educate; while other presbyteries have, by far, more young men than funds. The Education Society now formed, will be so far from interfering with the exertions already in train, that it will add vigor, and give more extensive and useful effect to them. It will form a great medium of communication between the Presbyteries, as so many auxiliary societies, and give system to the exertions of all. It will open a central and convenient treasury for those presbyteries which have more funds than young men; and it will furnish resources for those which have more young men than means of educating them.

Such, dear brethren, are our views on the subject. We are persuaded that the subject now brought before the Church to which we belong, is one of most deep and vital importance. We entreat your serious and prayerful attention to it. It is manifest that the society which solicits your aid, cannot be expected to produce its due and desirable results, without the *general and zealous co-operation* of our presbyteries and churches. But with such co-operation, there is every prospect, under the Divine blessing, of rendering a service to our church, and to the cause of the Redeemer generally, beyond the reach of human calculation.

We venture, therefore, to express a most respectful, but earnest hope, that our reverend presbyteries will, as soon as convenient, either in their presbyterial capacity, or by committees, form themselves into Societies, auxiliary to this great object; that individual congregations, whose local circumstances admit of it, will do the same; and that all classes of persons, who wish well to the cause of Zion, will come forward; and, with their substance, as well as their prayers, endeavour to do their part, toward furnishing the churches with the messengers and the word of life.

**PIOUS PARENTS!** will you not take a deep interest in this immensely important concern? Will you not be willing to contribute your mite toward the education of your own sons, or the sons of others, whose hearts the Lord has touched, that they may be prepared to serve the



church in the ministry of reconciliation? There is a day coming, when to have contributed efficiently to the preparation of one able and faithful gospel minister for the sanctuary, will appear more important, and will afford greater pleasure in reflection, than the greatest mere temporal benefaction that can possibly be bestowed on mankind. Temporal benefits perish in the using:—but the labours of one faithful minister of the gospel, may be the means of extending blessings to nations the most remote, and posterity the most distant, as well as thro' eternal ages.

**PIOUS YOUNG MEN!** we call upon you to ponder this subject deeply in your hearts. To you, under God, we look for ministers of that church, which the redeemer hath purchased with his own blood. We entreat you to come forward, and to consecrate yourselves to the service of that church. Can you make choice of any other profession so desirable, so noble, so God-like, as the ministry of reconciliation? If not, then pray for the prosperity of this society: endeavour to excite the zeal and liberality of others for its support; and crown all by devoting yourself to the holy cause which it is formed to promote.

**CHRISTIAN BROTHERS OF EVERY CHARACTER AND AGE!** the errand on which we come to you in this address, is no common one! We have all too long neglected our duty to the church of God. Let us, then, humbled by the past, and animated by the prospects of the future, rouse from our lethargy, and begin to act in earnest. Our master requires it of us. The calls of destitute churches, who can find none to break to them the bread of life, require it of us. The cries of frontier settlements, who look and entreat in vain for missionaries, require it of us. The miseries of the poor heathen, who are perishing by millions for lack of knowledge, require it of us. Yes, brethren, if you love the Lord Jesus Christ in sincerity; if you love the church to which you belong; if you wish to prevent a famine of the word of life from desolating our land,—Come forward, to the help of the Lord against the mighty.

By order of the managers,

**ROBERT RALSTON, President.**

*E. S. Ely, Corresponding sec'y.*

*Letter from the Missionaries among the Cherokees, to Charles B. Hicks, a principal chief of the delegation.*

Cherokee nation, Jan. 18, 1819.

**VERY DEAR BROTHER—**

This is to inform you, that we have appointed the second Friday of February next, as a day of fasting, humiliation and prayer to Almighty God, with special reference to yourself, and our other dear friends, delegates with you at the city of Washington. And although you may not be able to devote the day to religious duties, yet we trust this information will not be unacceptable. That we feel a deep interest in the welfare of your people, we need not tell you. Their kindness to us, their readiness to improve, and their anxiety to receive information, have merited our love, and secured our unwavering friendship. That we feel also a deep interest in the welfare of the United States, we need not say. That government, whose fostering hand has guarded our infant years, guided our youthful steps, secured to us our liberties and rights, and in whose parental arms we have been brought from infancy to manhood, we cannot forget. No, dear brother. And you will for-

give our firm attachment to that land which gave us birth, and to that government whose benign influence rendered our birth a blessing to us. And you may well think it is cause of great rejoicing to us to be able to reflect that you are not treating with enemies, but with friends; and though we have not the honor of a personal acquaintance with his excellency the President of the United States, yet from a partial acquaintance with his character, and from the love and affection of his subjects in all parts of the United States, as far as we are acquainted, we are forbid to question the sincerity, the wisdom, the justice of his administration. No, dear brother; you will not think that we are called to fasting and prayer from a suspicion that the government of the United States will not be disposed to do you justice. But you know the situation of your dear people. For ages, they have been groping in darkness. No ray from the star of Bethlehem guided them to the babe in the manger, or directed their enquiring minds to Mount Calvary. Their young men, though dear indeed, were yet like the diamond buried in its native rubbish, and more than half their lustre was hid from public view, because science had not erected her standard in your land, to call them from the chase to partake of her blessings. And you know also what artful measures satan has always taken to keep your people in darkness. He has made a wall about them, if we may so speak, with most abandoned white men, who have from age to age, fled from light and government, to seek refuge in your country, or near its borders. These men have generally endeavored as far as possible, to prevent your receiving instruction: but you also should detect and abhor their crimes. But notwithstanding all their exertions, the sun of righteousness has arisen upon you, science has erected her standard, and your young men are rallying around it; and these emissaries of the prince of darkness are displeased; and we tremble for the ark of God, and the dear souls for whom, the saviour died. Yes, dear brother, we water the wilderness with our tears; our hearts break in our secret closets for the wickedness of many abandoned whites who live on and about your land. When we hear of their banding together, coming on to your land, taking droves of cattle, and herds of hogs, and driving them off from before the owner's presence or from his range, thus robbing the poor of their scanty support, and obliging the rich to remove whether they would or no; when we hear of their treachery and blasphemy; and when we see their drunkenness and all their endeavors, not only to defraud, but to debauch your people; our hearts sink within us; we seek where to weep, we enter into our closets, and weep there. But what is most trying, and what renders our situation most difficult, is, these men, in order to hide their own wicked conduct, and screen themselves from reproach and justice, will charge with enmity to the United States those who dare speak against them in favor of the innocent whom they abuse; and thus the injuries your people have received from age to age have been hid from public view, while every act of injustice they have committed, has been published on the house tops. For these things we mourn and weep, and design to fast and pray to your and our heavenly father.

With respect to your removal to the west, we have nothing to say. Whether you had better go or stay, is doubtful to us:—Our prayer and the design of our fast is, that your councils may be so ordered by infinite wisdom, that your con-

fidence in, and attachment to the government of the United States may be increased; your love to our blessed saviour, and your desire of knowledge be continued, and your advantages to improve in learning, civilization and religion, be increased:—

Remember us most cordially to all the delegation, especially to those with whom we have been personally acquainted. Your children, and, in short, all the children at both schools, are well.

We are, dear sir, your most affectionate friends, and brothers in Christ.

**JNO. GAMBOLD,**

(Signed)

**ARD. HOYT,**

**WM. CHAMBERLIN,**

**D. S. BUTRICK.**

**BAPTIST ESTABLISHMENT AT SERAMPORE.**

From the Boston Recorder.

*Extract from a letter written by an American Lady, giving an account of a tour up the Hoogly River, a branch of the Ganges in Bengal, in the month of November and December, 1817.*

Having sent our compliments to the Missionaries here established, begging permission, to pay our respects to them, and to view their extensive works, we were politely invited to call at our leisure. Dr. Cary was good enough to shew us the printing establishment, type manufactory, &c. and their various schools and collection of natural curiosities; but what particularly engaged our attention, was a room, in which, thirty learned Pandits, from as many different nations, were employed in translating the Sacred Scriptures into the language of their respective countries. Here were Arabs, Tartars, Hindoos, Malabars, Malays, Javanese, Cochin Chinese, Sheiks, Mahrattas, Persians, and others—"men from every nation under Heaven," contributing towards the circulation of the holy word of God.

The person most interesting to us was an Affgan, who, though a professor of Islaimism, proclaimed himself to be a son of Israel, one of the ten tribes. Dr. Cary informed us, that he was a lineal descendant of Abraham, and belonging to one of the lost ten tribes; who now inhabit the country of the Affgan Tartars. He says they were amongst the first who embraced the faith of Mahomet, and continue among his followers, though closely adhering to their title of children of Israel.

This man was of middle stature, his complexion rather lighter than the generality of Hindoos; nearly the color of a light mulatto. He wore mustachios, and a long beard; and was very decorous and grave in his manners. Though we viewed the whole groupe with the deepest interest, as you will easily imagine, seeing so many men of learning, collected from among nations, whose names are scarcely familiar to us, all engaged in so important an undertaking, and one which has for its tendency to undermine and destroy the superstitions and idolatries, which they themselves would probably suffer death in support of. Yet the appearance of this man in particular attracted our notice. Nothing can be more interesting to the reader and believer of the Old Testament than the history of the origin, progress and decay of the children of Israel. The Jews are perhaps, the most striking feature, in the pages of history, divine or profane; and next to them are their brethren of the ten tribes, who have so



long been in oblivion, and whose situation is yet so little known.

We inquired of Dr. Cary, if this was one of the people described by Dr. Buchanan, in his *Researches*? He replied, that he was not, but was wholly distinct both in country and religion. To have seen therefore a member of this extraordinary family, so dispersed, and almost hidden as was supposed; as well as seeing him engaged in the holy work, the effects of which may be so full of blessings to his countrymen, we view in the light of a privilege, and with much satisfaction. The manner in which these Pundits are employed is this: each takes a translation of the Scriptures already made, in whatever language he best understands, which he converts into that of his own nation; this is examined several times by Dr. Cary and others his coadjutors, who are capable of making corrections. These books, when printed, are distributed among the populace, by means of schools, the teachers of which are glad to receive them, as the means of enabling their pupils to read; who, in return, are obliged to copy the work they are reading, and thus obtain ideas and information, of which their teachers are ignorant. Dr. Cary introduced us to Mr. Marshman, who was busy at the head of an extensive school, teaching boys the common rudiments in English, for which he was paid. Nothing can be more simple, unaffected and open, than the appearance of these worthy and pious gentlemen whose laudable and great exertions, I have no doubt, will have the desired success. They told us that the actual number of converts within the pale of their mission did not exceed 500, and they have been engaged in this work 24 years. They expressed their belief that the distinction of casts was no greater impediment to the success of their labors, than the general depravity of human nature, and their inclination to wickedness, which the easy faith that most of the nations of the east professed was a cover for. We asked them if they considered the early education of youth as their great auxiliary? They answered, that preaching, disseminating the Bible, and education in the knowledge of God, were all equally efficacious and proper; and that they accordingly exerted themselves alike in each. They have no connexion whatever with any other similar establishment; except of good fellowship. They spoke of the Missionaries from America with esteem and respect.

I inquired about Abdool, of whom so much has been said: and I was informed that he was originally a Musselman (not a Bramin) living at Agra, belonging to the Church of England Mission: and they hoped he was a good man. Their disbursement at Serampore, they told us, were about \$5000 monthly, which were derived from various funds, contributions and the profits of their own labours. In admiring these excellent men, we were led to admire their great modesty also, in stating that their progress, was, at present extremely slow, and confined; though attended with great labour and exertion. We left them, obliged by their politeness in gratifying our curiosity, and wishing them the fullest success.

Thus, my dear friends, you have, from the fountain head, all the information in my power to give you, concerning this interesting subject. If it gives you any pleasure, I should think my time well bestowed in writing this long letter.

#### MORAVIAN MISSIONS.

*Hope Dale, coast of Labrador.*—From the pub-

lic letter of the brethren at this station, under date August 20, 1817, it appears that the christian congregation of Esquimaux Indians, at that place, consists of 42 communicants, and 6 candidates,—13 baptised adults, not yet communicants; 10 candidates for baptism; 43 baptised children; and 24 persons under instruction; in all 135 persons. They say they have much cause for thankfulness that in general their Esquimaux christians "have grown in the grace and love of their Lord and saviour, by the work of the Holy Spirit in their souls." They have however to regret that 3 families consisting of 18 persons had left them for the south, in company with some men who had seduced them by European presents. Of these 6 were communicants and several hopeful young persons. They fervently return their thanks to the British and Foreign Bible Society for sending them, the acts of the Apostles in the Esquimaux languages and devoutly implore the blessing of God upon the labours of that society.

They mention the death of *Suen Anderson*, who had served that mission for more than 40 years, with exemplary faithfulness.

#### *The Arctic Mission at Nain.*

The public letter of the brethren dated Sept. 1, 1817, states the interesting fact that for upwards of 50 years, God has graciously preserved the missionary ships from year to year, from destruction, in going to and from London, through those seas of almost eternal ice. They say "the Lord preserved and strengthened us, during the year past, though we suffered illness, and experienced various trials. In meeting for worship in our family, as well as when we were assembled with our congregation at the church, His presence was sensibly felt, and cheered our hearts. We perceived, likewise, encouraging proof that His word is the power of God, to awaken the hearts of men, and He blessed our feeble testimony of his sufferings and death for our salvation. We may, with truth declare that the Holy Spirit has not left himself without witness in the hearts of the Esquimaux. Several have been awakened out of the sleep of sin, and others who are already devoted to the Lord, have been more rooted and grounded in the faith. Glad should we be, if we could say the same of every member of our congregation, and that the walk and conversation of all of them had borne witness to the efficacy of grace in their hearts. But some are yet too often ensnared by sin, and not willing to make a total surrender of themselves to Him, who has bought them with his own most precious blood: they are like men driven to and fro, and both inattentive to and unable to distinguish the voice of the good shepherd from the voice of the stranger, though continually warned and reproved by the spirit of God. May the Lord have mercy upon them and grant them true conversion! Three adults and five children have been baptized, one received into the congregation, one admitted as a candidate for baptism, four readmitted, and four have departed this life. One hundred and sixty three Esquimaux live on our land, of whom one hundred and thirty one are members of the congregation."

They express their thanks to the British and Foreign Bible Society and pray for a blessing on its exertions.

#### HORRIBLE SUPERSTITIONS.

*Extracts from a Letter and Journal of Mr. James Keith, Missionary at Calcutta.*  
Six months have expired since my last, and

thousands of the heathen around us have been carried off during that period by the epidemic disease which has prevailed here: and, what is infinitely worse, have been plunged into eternity without the knowledge of the Saviour. A few extracts from my journal will not only show you the wretched state of the natives, but also serve to inform you what we are doing.

Sept. 27, 1817.—Went to Chinsurah. On my way I beheld effects of Idolatry that shock the feelings of humanity. One poor wretch was lying by the river side, waiting for the hour of dissolution, his feet in the water, his back on the mud, and his head leaning on his bed. There were about fifty persons washing near him, but no good Samaritan. Saw also a body in the river, another half destroyed on the beach, and a crow picking out the eyes; and of a third, the head only remaining. On a pile there was placed the body of a man to be burned. The banks of the river are marked with the ashes of the dead. My attention was more particularly attracted by a little child laid, I supposed by its parents, on the cold ground at the side of the river to die. It was placed within the water mark, exposed to the burning sun. The relations of the child sat, without any emotion, at a little distance, near the wood which was prepared to consume its body as soon as it should expire. It is customary to pour water into the nostrils of the children, and then leave them to die. The fire occasioned by the burning of another body served as a light to guide us across the river.

Oct. 2.—Upon my return, saw a body in the water, and a number of people preparing the pile. A little child lay on the steps of a ghaut, and the water touching it. A woman stood near, and a man on the spot where a number of children had been burned. At Serampore the Danish government lately refused permission to the widow of a Hindoo to burn herself; on which account the people removed the body out of Serampore, and obtained leave from the British government. The woman has left five children, whom she would not suffer to touch her, lest they should be defiled. They worshiped her, however; and at last the eldest son set fire to the pile!

Feb. 1, 1818.—I gave a tract to a little boy who appeared to be ill through the extreme length of his hair. I asked him why he did not cut it; when he informed me that he and his mother had promised, when it had grown to a certain length, to give it to the god as an offering.

15.—A man who called in to receive a book asked what it was? Putting the ten commandments into his hands, I described their contents. After which he said, all men broke them; all men were liars; and were he able to obtain *two rupees* that day by telling lies he should consider it a good thing.

*Letter of Mr. May, Missionary at India to the children in the Philadelphia Sabbath Schools.*

From the Religious Remembrancer.

*Chinsurah, July 31, 1818.*

MY DEAR CHILDREN,

Whoever you are, or wherever you may now be found, who used to attend at Fourth Street school room, a letter from Mr. S—, filled my heart with joy, so full that I could scarcely read his letter without a faltering voice. O, much am I rejoiced to hear that schools of instruction on that best of all days, are established in your city. Happy Philadelphia! May her sons be as plants of righteousness, grown



up in their youth; and may they become as stately cedars in the Lord's garden: may her daughters be as corner stones, polished after the similitude of a palace, more precious in the eyes of Jesus than diamonds and rubies to the eyes of an earthly monarch. To you these few lines are written. I need not intreat your attention, because I am sure of obtaining it. I am happy to hear that some of you frequent the habitation of my friend Mr. S—. He is a good man, and loves to do you good. May you love him as one that feels a deep concern for your eternal welfare: There are those who love to see the young flocking to hear of Jesus. I am sorry to hear that you have been shut out of the school house in New Fourth Street. Comfort yourselves with this, my dear children, Jesus will not shut you out of heaven. Neither men nor devils shall be able to prevent your entrance to that happy place, when Jesus says, "Come ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world." What sort of a teacher is that man who shut the door of Sabbath instruction against you? Has he a large school? Who would trust their children to one, who only cares for the loaves and fishes! There are not many such schoolmasters, that is one comfort. God has blessed you with the riches of his grace, try to make others as rich as yourselves. Some of you are teachers, I hear, in Sunday schools; this is no more than what you ought to be. If you have derived benefit from Sabbath instruction yourselves, you ought, to the utmost of your power, to impart that instruction to others. It is your duty, God expects that you will do it. Nay more, Christ commands you, "Freely ye have received, freely give."

The Hindoo children are eager for instruction. I have nearly three thousand and three hundred under my charge. The last report, of June, 1818, of thirty six schools, there are three thousand two hundred and fifty five on the books; and out of these two thousand six hundred and ninety five attend the schools. We have also a *girls' school*: a thing hardly known or attempted before. You would be pleased to see them read their Bengalle books. We could soon establish more schools, but we want money, we have no funds. Pray for these poor Hindoo children. You would be delighted to see a Hindoo school, containing one hundred children, sitting in rows on the ground, with painted or printed cards hanging on little posts before them. To see them writing with a pen made of cane, on leaves, some long and narrow, about two inches wide, and others broad green leaves, called plaintain leaves, which contain marks or stripes in them about the size of text hand writing, so that there is no need for ruling them; Nature, or rather God, in a most wonderful manner has ruled them ready to the hand. One cent will supply a boy with leaves for a month, and four cents will supply a boy with more ink than he can use in a month, two cents buys them a writing book, and twelve cents will supply a school of one hundred children with pens for a month. The master is paid one rupee for every ten children that attend. The ink is one annas per seer, that kind with which they write on leaves; and the ink used on paper is six pice. There are four pice in an annas, sixty four pice in a rupee, and two rupees I believe make a dollar. So that one dollar will pay for teaching twenty children; five dollars for one hundred children, and the expences of leaves, paper, ink, pens, &c. would not be more than two dollars more; so that

for seven, and at most for eight dollars, a school can be taught in Bengal—a school of one hundred children. There is a School-Book Society already formed for supplying them with suitable books.

Pray for us my dear children, pray for yourselves, and God will bless you. I will write to you again another time, when I hope to be able to send a present of two more volumes of lectures for those good children who love their Bibles; who love to hear of Jesus Christ: those children who love God and love prayer. They will be attentive when these lectures are read; I will send them as soon as they are printed. You will rejoice to hear that there are now about ten thousand children under instruction in the various schools, under the superintendence of various persons in this part of India. God bless you all, and may you all be the real Lambs of Jesus Christ; and when you die, be gathered to the fold of Jesus.

From your sincere friend, ROBERT MAY.

*Copy of Letter from Rev. H. Townley to T. Wilson, Esq. dated Calcutta, June 27, 1817.*

MY DEAR SIR.

The necessity of a detail of our proceedings is superceeded by the full accounts transmitted half yearly to Mr. B. to which I beg to refer you. I would only cursorily say, that God has abundantly comforted and blessed us; and that I as an individual. Perpetually praise him for having sent me hither. Islington and Paddington, and a multitude of other dear and attractive objects, occasionally rise up in my mind; but, by the blessing of God, my heart is fixed upon the work in which I am engaged, and I repent not having quitted the land flowing with milk and honey, for this sultry and heathen country. If I were still at Paddington, I should say thrust me out, and send me to India; here I cannot stay whilst the wheels of Jugernaut are crushing its victims—men are swinging with iron hooks in their backs, and walking through the streets with iron spits through their tongues; parents are murdering their children, and children their parents—whilst lying, stealing, uncleanness, and sin in all its forms, abound; and only a handful of men of God to lift up a standard against the devastating flood of impiety.

We have not yet had a servant on whose word (where his interest was concerned) we could place a grain of confidence. Of all our little stock of plate they robbed us in one night, and their petty thefts are too numerous to be detailed. A man, with a hole in his tongue, dropping blood, and a spit in his hand, actually come to my abode to request a reward for his piety. My heart sickened when I examined closely the back of one of the swinging devotees and saw the two iron hooks dragging him from the ground by two sinews in the back; but I cannot attempt to specify all the horrid scenes which here meet the eye in quick succession. Enough has been hinted at to justify the conclusion that such a people as this need the gospel. There is no other medicine that cure them, and this can. There are two loud calls in Providence, to British Christians, to come out to help of the Lord here: one is, that government has opened a door; the other is, the natives are willing to hear; though they are so afraid of defilement, that some of them will not pull the punkah,\* if any food is on the table, lest the air should thereby be wafted up-

\* A kind of large fan suspended from the ceiling to ventilate the dining-room.

on them, and they should incur disgrace from being touched by air which had passed over polluted victuals; yet they will patiently listen to the gospel; and to my exceeding great joy have no prejudice against it as possessing a defiling quality. Nothing then is wanting but instruments, and the blessing of God; and where the former come forward, the latter may be confidently expected.

Intercede for me with the Directors to send out some more here speedily. The seed of the word of God is all ready, by the indefatigable labours of the Baptist Missioners; the whole Bible is in Bengalee; it only wants husbandmen to open the furrows and cast in the precious seed.

*From the London Baptist Magazine.*

#### THE CONTRAST.

I have been lately reading a fourpenny pamphlet by the Rev. Mr. Upton, on the utility of Bible Associations, addressed to the inhabitants of the parish where he resides. It contains a number of anecdotes, amongst which are accounts of the death of two very different persons. One of them was an amiable young man, whose affable manners and highly cultivated understanding endeared him to all with whom he was acquainted, but to whom the son of man came at an hour when he expected him not. The other was a pious clergyman, who being prepared for death, met the king of terrors with composure and serenity.

The former was a *medical student* at a Scotch university. He cried out, "Charles, my friend, eternity! eternity! Whither! O whither, shall I fly?" His friend endeavoured to tranquilize him, by reminding him of his amiable qualities. But, with a bewildered look, he grasped his hand, and replied, "Is there not a righteous Judge, who has denounced eternal death on every sinner who violates his law in a single point? and is there a command which I have not broken? or an offer of mercy which I have not rejected! How then can I escape His wrath who has declared that sinners shall be for ever banished from his presence? Oh, Charles, the world has deceived me, and ruined me forever. Its votaries endeavoured to infuse infidel principles into my mind. --- Believe me, Charles, a depraved heart is the only solid objection to the contents of the Bible. The remainder of his discourse was expressive of the greatest wretchedness. He exhorted his friend to hasten to the Lamb of God, who taketh away the sin of the world; and concluded with these words, "Turn from your unhappy friend, who is about to appear at the bar of that Being, who, to every despiser of his salvation, is a consuming fire." About midnight he entered an eternal world.

The night before the *clergyman* died, he said to his friends, amongst many other things, "I am happy in the prospect of death. Though my family at this time want a father's care, yet with Christ I confidently trust my soul, my family and my people. Charge my people to cleave to the Lord with all purpose of heart, and they will find the blessed effects of it in life, and the comforts of it in the prospect of death."

Thus, the end of the wicked is trouble; of the righteous, peace.

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